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A COLLECTIVE SPIRITUAL FLAME

G. de Purucker

The following is extracted from a Letter written by Dr. G. de Purucker — recipient not indicated, nor date of writing, though probably to a President of a T.S. Lodge in Europe, and in the 1930's — published in *Messages to Conventions* (pp. 228 - 30) by Theosophical University Press, Covina, California, in 1943. — EDS.

My heart yearns to broadcast throughout the ranks of the fellowship of the T.S., high and low, and everywhere, the sublime verity that any one of you, my Brothers, may become a channel, if you only will to do so and train yourself so to become, for the reception of only the gods know how great an inrush of the spiritual-psychic energies flowing from these Great Beings who, known or unknown, visible or invisible, presided over the founding of the T.S., and who will have it under their mighty protection and watchful care as long as we prove ourselves worthy and adequate instruments of their mighty strength and loving guidance.

Hypocrisy and pretense in these matters on the part of fraudulent claimants to spiritual powers or guidance will not only defeat their own ends, but will infallibly slam the door of communication tight shut between the pretender and the source of Light, for such a pretender is *de facto* a dissembler whose inner nature is divided against itself, and who therefore, for this very reason, makes himself to be a crooked and therefore an utterly unfit instrument and channel. Union with the high source is in his case stopped and blocked, and therefore is the connection broken.

What I am here writing to you about, my beloved Brothers, is to me one of the greatest truths that all the various world-religions or world-philosophies originally taught, and which all, alas, with one possible exception, have now very largely forgotten, except as a theory, an empty possibility, mentally recognized but not followed, because considered to be too abstract and afar off, and therefore virtually impossible of fulfilment. I tell you that it is not impossible; it is not afar off; it is a reality. It is something nearer to you than your own body, nearer to

you than your own mind; closer than hands and feet. For if you but realize it, you would know that your own higher consciousness at all times is inseparably linked with this sublime Fountain or Source; and all the vestments of consciousness or sheaths of understanding, or bodies with which the Monad may clothe itself, are less close to the Monad than this inmost of its own essence.

What a great, what a truly wonderful, thing it would be if only a hundred members in the T.S. could become such self-consciously trained vehicles or channels for this Wonder-Force or Energy to flow through! Nay, why do I say a hundred? Why not say a thousand; indeed, why not say five thousand — why not include every member of the T.S. who realizes that as a Theosophist he has a possibility of becoming far more than a man of the world, merely better than the average? What a picture rises before my mind's eye, as I see an ideal Theosophical Society, whose fellowship is formed of men and women who are inspired, directed, comforted, by the divinity within each one of them, and who are working in self-conscious collaboration with the Nirmānakāyas whose holy presence every intuitive Theosophist must at least at times feel the nearness of! With our spirits thus expressing themselves, with our intellects thus enlightened, and with our hearts thus stimulated, the Fellowship of the Theosophical Society, within a relatively short time, would conquer the world, not in a material sense forsooth, but spiritually and intellectually, for they would become like a collective Spiritual Flame in human society, lightening the path of all, and guiding the footsteps of those still in the darkness towards the Great Light.

I am not here dreaming of the Seventh Race in the Seventh Round of this Globe D of ours, although such indeed will be to a large extent the 'human' society of that far distant day. I am thinking of what might happen even today among men, if Theosophists would realize the destiny that is theirs, the mission that it is ours to perform, and the tremendous unspeakably great, spiritual and intellectual energies that we could loose into the world for the world's benefit and help and guidance.

DEATH AND THE ACTOR AND THE STAGE

Talbot Mundy

. . . Dying daily is the art of living. It is the art of letting go all prejudices — of refusing to be buried in the shrouds of dogma — of repudiating selfishness. It is the lower self that dies — that lower self which, caught between the prongs of Karma, can, if we permit, provide us with opportunity to learn and put in practice what we have been born into the world to learn and inwardly digest.

That inward *WE* is not these bodies that we too much value or, in moments of discouragement, accuse like dogs who bite the stick that beats them. Bodies are the suits we wear, in which to strut our parts on life's amusing stage; and there is no greater mistake than to suppose that the actor should so immerse himself into the part he plays as to forget his own identity.

"I and my Father are one" — not, be it noted, I and my body are one. If we forget that the Eternal Man is deathless, as long as we forget (no longer) we become death's victims, self-identified with the illusion which we came into the world to conquer; worse than victims, traitors; we submit ourselves to be the instruments of cruelty, deceit, and death, increasing others' difficulty, adding to the sorrow of the world instead of mastering our share of it, and squandering the overflow of vibrance for the benefit of others. We become bad actors, whimpering for praise, entitled to no better than the rotten eggs of a disgusted audience.

For we forget, sometimes, there is an audience. Each man, as Shakespeare wrote, in turn plays many parts, and it appears to be a law that each of us, in course of time, must don dark buskins and a drab cloak, signifying loneliness. An empty stage, swept of its flowers that paid gay homage to some other actor — properties suggesting affluence and comfort all departed to the wings — dim light and the howling of lonely wind — no opportunity for bombast — silence that makes the house seem empty. Dread presents itself. Sorrow is so encompassing that joy seems like a litter of decaying jetsam on the beach of grief. No support, no prompter — and an audience wholly unseen.

Is that a despicable part to play? It is the greatest part of all, the richest in opportunity. It is a challenge to the actor who is cast for it to fill that stage so full of a divine unconquerable spirit that his victory over desolation charges life anew with faith and hope and sends his audience away refreshed — as earth is stirred to new endeavor by the assault of spring against the tyranny of winter storms. That actor may, if he chooses, so forget his own identity as to assume the very substance of the part and go down under it to

earned oblivion. It is his privilege, however, to remember who he is, and who his audience — that unseen audience forever instant to detect good work, forever eager, when the curtain rings down, to applaud: "Well done, thou good and faithful servant."

Death, to such an actor, is the open door to Life, not too soon to be entered, since he knows there is no hurry and no need for it. He meets all anguish and adversity as a front-rank fighter, rapier in hand — the rapier of faith; unwilling to betray one trust by grudging one last effort, knowing that every blow he strikes at the world's belief in purposeless calamity is struck for all eternity and all mankind. He knows, too, that the Lords of Life are cognisant and judging, not the noise he makes and not the fame men give him or withhold. They judge the quality of courage and of faith and good-will that he adds to the relief of tired humanity. Though death to him is Life Triumphant, since he knows that he and his immortal soul are one, and are one with Life Eternal, he refuses to accept release in death until the hour of victory when Life at last enfolds him in such Light that men no longer see him, and the shadow that they thought was he, disintegrates.

For him, that is the curtain. He has played his part. His audience was not the men and women of the world; they, too, are players. For the Lords of Life and for the ever-present Brotherhood he did his utmost. He has earned and retires to enjoy their comradeship in another phase of the eternal drama of the progress of the Soul of Man; his knowledge that the Eternal Man can never die, having raised him to the ranks of the Helpers from the undisciplined flocks of the helped.

—Extracts from "Spiritual Man is Eternal: There Are No Dead!"
in *The Theosophical Path*, Vol. XXVVI, July 1929

PREPARING FOR 1986

The following is reprinted from *Theosophy*, May 1983, monthly journal published by the U.L.T., Los Angeles, Calif.

Astronomers report sighting Halley's comet about a billion miles from earth (*Long Beach Press-Telegram*, Oct. 21, 1982). Halley's comet has a seventy-six year cycle, and its closest proximity to the sun at the turn of its orbit will be on Feb. 9, 1986. By locating the comet farther away than ever before, astronomers hope to learn about various cycles occurring in space. Nigel Calder, in *The Comet Is Coming!* (Viking, 1982), describes how Halley came to predict the 1682 comet's return in 1758. Following Kepler's rule that comets travel in a straight line, Halley failed to work out the orbit. Then, still working on the problem,

Halley and Robert Hooke talked about a possible law of gravity that governed the motions of all objects in

the Solar System . . . but neither of them could do the sums. Halley had the idea of consulting the brilliant Isaac Newton at Cambridge . . . Newton told Halley that he had solved the problem of gravity, although he had mislaid his calculations! Halley persuaded Newton to set his thoughts in order and explain to all the world the motions of the Moon, the planets, and the comets too . . . Halley paid for the publication of Newton's famous *Principia* in 1687.

Newton realized, Calder says, that if the comet that was seen climbing away from the Sun in mid-December 1680 was the same comet as the one seen approaching the Sun in almost the opposite direction in November, it must have changed course. "The correct track of the comet," so Newton told Halley, "was *roughly* a parabola . . . leaving Edmond to work out the arithmetic." "I am out in my judgment," Newton said, "if they are not planets of a sort, revolving in orbits that return into themselves with a continual motion." H.P.B. says in *The Secret Doctrine* that comets "which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity." (I, 204.) The return of the comet in 1758, as predicted by Halley, came to be regarded as a satisfying confirmation of the Newtonian theory on which the prediction was based.

Beheld with awe and terror for thousands of years, no one knows what comets are made of, but one astronomer, according to the *Press-Telegram*, says they are "seen to be very, very primitive material." H.P.B. gave the occult teachings regarding the "material" of comets in *The Secret Doctrine*:

"From the ONE LIFE formless and Uncreate, proceeds the Universe of lives. First was manifested from the Deep (Chaos) cold luminous fire (gaseous light?) which formed the curds in Space." (Irresolvable nebulae, perhaps?) "These fought, and a great heat was developed by the encountering and collision, which produced rotation. Then came the first manifested MATERIAL, Fire, the hot flames, the wanderers in heaven (comets) . . ." (I, 250.)

And what is there so impossible that a laya centre — a lump of cosmic protoplasm, homogenous and latent, when suddenly animated or fired up — should rush from its bed in Space and whirl throughout the abysmal depths in order to strengthen its homogenous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe! (I, 204.)

The assertion that all the worlds (Stars, planets, etc.) — as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles, of a just *deceased* sidereal body — become first comets, and then Suns to cool down to inhabitable worlds, is a teaching as old as the Rishis (I, 203).

THE GROUP-SOUL QUESTION RE-EXAMINED

As this question crops up off and on in theosophical study groups, we believe readers would be interested in the article under the above heading by Geoffrey A. Farthing in *The Canadian Theosophist*, March-April 1983. Space prohibits quoting the whole article. We limit ourselves to the final paragraphs. — EDS.

To sum up, then, are there such things as group souls? Well, the answer seems to be yes in a sense — and no. But quite certainly no in the sense of an individual of any kind sharing its inner principles with any other. The only possible exceptions to this are insects such as the bees and the ants, where the colony constitutes an individual. Even so, each bee and each ant as a separate thing must have its own separate inner vehicles; but these may, by reason of their similar nature, react uniformly to their associated elemental life.

Each individual creature, at any level of being, as we have seen, must have its own individual soul composed of 2nd, 3rd and possibly 4th principles, according to its stage of development in the scale of being. But no being other than man is endowed with Manas, and no being other than man, therefore, has the dual or reflexive consciousness which man enjoys by reason of his possession of dual Manas. Everything, however, enjoys in its essential nature, something of the total constitution of Cosmos by reason, on the one hand, of the inherent Monadic essence in all its principles; and on the other by way of the essential Cosmic attributes, including the mahatic, with which everything is, patently or latently, impressed. It is, of course, the impress on universal, homogeneous Substance of the mahatic or Divine Ideational content which, via Fohat, determines what shall be in Cosmos.

We humans are all components of, and have our being in, the Universal Soul, such that our individual souls, however we may regard them, are identical with it. This applies also to all other creatures in Cosmos, except that they are incapable of operating consciously on the various levels of being, as man potentially is. Elementals sharing a common characteristic quality and constituting the souls of a species exhibiting that particular characteristic might explain the fact that the members of that species do, in fact, appear to have a common soul; but as I see it, in the nature of things this could never really be the case. The occult process of 'creation' from within to without, requires that each manifest thing must have its own individual, formative principles.

Finally, because all being is ultimately derived from, and has its being in, the ONE LIFE, all the elements of our souls, are all but different admixtures of qualities and attributes inherent in that One Life. In this way our souls are all of a common stock,

identical with the Universal Over-Soul. Any creature lower than man in the scale of being has not and could not have a 'mind' of its own as a man has. Mind is an endowment and is not directly acquired by the slow unfoldment process of evolution, except that it is by this that creatures move up the scale of being and, at a stage, become ready to receive the gift of mind, but this stage, and its timing, is one planned according to the overall evolutionary program.

The perception of the aggregate effect of all the above factors, and possibly many more, constitutes the richness or completeness of our overall concept. This enables us to see something of how Cosmos or, more immediately, Nature, works on our globe, and how, therefore, we can examine such questions as group-souls. Without this all-embracing concept we cannot fulfil H.P.B.'s injunction ever to bear in mind that everything from "The Atom, the Man, the Body . . . are each separately, as well as all collectively, Absolute Being in their last analysis" and our study thereby loses its value.

—GEOFFREY A. FARTHING

VOLUME THIRTEEN OF BLAVATSKY COLLECTED WRITINGS*

Henk W. Dubbink

The following is a review which we reprint from *Theosophia*, bi-monthly journal of *Theosofische Vereniging Nederland* (Theosophical Society in the Netherlands, Adyar), Vol. I, 1983, written by one of its editors who for some years taught Philosophy "in the Light of Theosophy" at one of the Universities in Holland. — EDS.

The first 207 pages contain publications that appeared in *Lucifer* in 1890 and 1891; subsequently fragments are given, a number of which had already been printed, some, however, appearing for the first time. To a certain extent the publication of this volume — in 1982 — fills us with shame, shame over the fact that it is only now, ninety years after HPB's death that her writings printed so far have for the most part become available. On the other hand all this is at our disposal today, so that we can get an overview of what she advocated and what she declined in the field of esotericism, Theosophy, and the way of thinking prevalent in her time.

Now we are also enabled to obtain an idea of the appreciation which her pupils felt for her thoughts. In this respect pages 1 to 81 are very instructive. This section contains an English translation, done by G.R.S. Mead (1863-1933) of considerable portions

of the Latin version of the *Pistis Sophia*, with comments by HPB. It also gives various diagrams, drawings, and tables. Later Mead corrected this translation and had it reprinted — but he omitted HPB's comments. But why? A Dutch reader will know that in 1897 Mead delivered the principal lecture at the formation of the Theosophical Society (Adyar) in Holland, in which he said that the Society had experienced difficult years, what with the resignation of Judge from the Society, but he believed that this had been a process of purification. The 'investigations' made by HPB had led to the occurrence of the difficulties, he thought. But fortunately now (i.e. in 1897), he says, more reliable investigators had come to the fore who were of a purer mind than HPB and Judge, and he hinted, of course, at C.W. Leadbeater and A. Besant. In this connection we should, however, not forget that later, in 1905 - 1906, Mead had lost all confidence in Leadbeater and was in favor of his expulsion. Anyhow, Mead was responsible for the fact that these relevant fragments of HPB's writings were never reprinted in the context in which they had been drafted. I have the impression that the 'theology' (if we may use this word) of the Liberal Catholic Church founded by members of our T.S. would have looked quite different if the two founders of this church — Wedgwood and Leadbeater — had had a better knowledge of the more esoteric and Gnostic groupings among the Christians of the first few centuries of our era. They could have found this knowledge not only in these comments on the *Pistis Sophia*, but also in the writings now published in the twelfth volume of the *Collected Writings* (pp. 552 *et seq.*). But it would serve no useful purpose to devote time and energy to changes in thought systems which had been more or less crystallized already more than sixty years ago.

Another point that we would touch upon is the metaphor 'Going to and fro', which HPB had used since 1887. *Lucifer* is the 'lightbringer', enemy of spiritual and material darkness; he looks round to find what works of darkness he can devour. These don't include theoretically interesting 'darknesses', as may be found in the Old Testament and its phallic implications. *Lucifer* had a practical objective in mind, that the highly esteemed blessings of our civilization bore the epithet 'blessing' incorrectly. These blessings cause man to become a slave of all matters for which he is deemed to strive in an egocentric society, and that at the expense of the less industrialized world and the environment. In the eyes of HPB the Christianity of the churches of her time was often no more than a disguise of the capitalistic industrialization process, which kept increasing with the assistance from this Christianity. On page 156 in a footnote she says: "The aims of the mission in India . . . seem to be to pervert people from their

*Edited by Dara Eklund (based on the work done by Boris de Zirkoff, editor of the previous volumes, The Theosophical Publishing House, Madras (India); Wheaton, U.S.A.; London, 1982, 366 pages, bibliography and index, bound, 19 illustrations, \$16.50.

ancestral religions . . . and this is done in order to destroy in them every spark of national feeling. When the spirit of patriotism is dead in a nation, it very easily becomes a mere puppet in the hands of the rulers." In other words, the propaganda of Christianity alienates the Hindu from his own identity — and this is a political objective.

The posthumous writings contain a few of great value. Again I must note that it is a pity that the publication of these writings had to wait till ninety years after HPB's death. I mention two of them which bring out new aspects of ideas published elsewhere. The first fragment I would mention is called "Buddhism, Christianity and Phallicism". Here one finds a clear and frank explanation of much which in works, including *The Secret Doctrine*, is touched on only vaguely. Of this one can convince oneself by referring to a detailed index to *The Secret Doctrine*.

The second fragment is entitled "Chaldean 'Vedas' or 'Vedic' Chaldees?" It is well known that HPB says that there were two centers of occultism in days long past: one was in India, or at least in Central Asia — she seems to include in this name also the present Tibet and parts of Afghanistan. The other center bears the name 'Chaldean', the geographic situation of which remains quite vague, though it seems plausible that large regions of the Near and Middle East are included. It is unfortunate that the fragment ends exactly at the point where she speaks of the downfall of real 'magic' under the pressure of exact science and monotheism. The latter magical forces are exactly those which were developed and are developed by people who are a prey to personality cult and phallicism referred to in the fragment mentioned before.

These fragments, which were probably meant to be included in *The Secret Doctrine*, have never been considered worthy of publication for one reason or another. Yet they and many more of the writings included in this 13th volume of the *Collected Writings* form a welcome addition, and an inducement to somber reflections about what we, in the 20th century, are lacking because HPB's pupils, for whatever reason, soon turned away from their spiritual guide HPB.

— (Translated from the Dutch by Jan H. Molyn)

PHENOMENOLOGY OF AN ONION

Francis Merchant

The following is reprinted from *Arcane Stories*, No. 47 of the second series. Professor Merchant is also the author of *The Golden Hoard: Gateway to Synthesis*; *A.E.: An Irish Promethean: A Study of the Contribution of George William Russell to World Culture*; *Great Images* (with a chapter, "Messenger of the Mahatmas: H.P. Blavatsky"); and other studies. — EDS.

The humble onion has a history that is known only to connoisseurs. When first discovered, this vegetable produced a variety of dissenting views. One school of thought was philosophical. Its adherents were impressed by the fact that onions grow under the ground, that is, in the dark — similarly to man who develops in ignorance, a different kind of darkness. It was noted, too, that a raw onion causes a person to cry, but that a cooked one does not — a clear symbol that raw experience can be vexatious, but that the fire of wisdom transforms it into nourishment.

A second school of thought was more materialistic. It asserted that the value of an onion is summed up in the eating. Rejecting all philosophical considerations, the followers of this school were called advocates of the stomach, for they asserted that eating and taste are the ultimate values. This doctrine proved to be so popular that it is readily acceptable to this very day. As a matter of fact, most of the other theories have been forgotten.

Then there were the onion peelers. They were remarkable scientists who took the onion apart layer by layer in an effort to discover its real nature. Upon reaching the center they found nothing. This demonstrable fact made them very sceptical. They were called 'onion peelers' because they applied the same technique in other matters and always came to the conclusion that there was nothing at the center — either of man or of the universe. They believed that every problem had layers, just as does the onion, and that the methodology to be used is to strip them off one by one until nothing remained — and then the problem is solved.

Finally there were those who held that the onion was but the outer husk of a life principle that could not be seen with the human eye. These persons were looked upon as impossible visionaries.

Of course, some people still believe that the only thing to do with an onion is to eat it, but our forefathers knew better.

AND WE QUOTE . . .

Straight Talk

If you cannot be happy without phenomena you will never learn our philosophy. If you want healthy, philosophic thought, and can be satisfied with such — let us correspond. I tell you a profound truth in saying that if you (like your fabled Shloma) but choose wisdom all other things will be added unto it — in time. It adds no force to our metaphysical truths that our letters are dropped from space on to your lap or come under your pillow. If our philosophy is wrong a *wonder* will not set it right. Put that conviction into your consciousness and let us talk like sensible men. Why should we play with Jack-in-the-box; are not *our* beards grown.

— *The Mahatma Letters*, p. 262

The Essence, the Same in All

. . . It is only Theosophy, well understood, that can save the world from despair, by re-enacting the social and religious reform once before in history accomplished by Gautama the Buddha; a peaceful reform, without one drop of spilt blood, permitting everyone to remain in the faith of his fathers if he so choose. To do this, one would have only to reject the parasitic plants of human fabrication which at the present moment are choking all religions and cults in the world. Let him accept but the essence, which is the same in all; namely, the spirit which gives life to man in whom it resides, and renders him immortal. Let every man inclined to good find his ideal — a star before him to guide him. Let him follow it without ever deviating from his path, and he is almost certain to reach the “beacon-light” of life — TRUTH; no matter whether he seeks for and finds it at the bottom of a cradle or of a well.

— H.P. Blavatsky: “The Beacon of the Unknown”,
BCW XI, p. 262

The Special Twenty-Five Year Cycle

At the end of the twenty-five years the Masters will not send out in such a wide and sweeping volume the force they send during the twenty-five years. But that does not mean they will withdraw. They will leave the ideas to germinate in the minds of the people at large, but never will they take away from those who deserve it the help that is due and given to all. However, many will have gone on further by that time than others, and to those who have thus gone on from altruism and unselfish devotion to the good of the race continual help and guiding will be given. Many, however, in and out of the T.S. will continue so selfish and personal that they will have to content themselves with what they will get from others and from the general development. H.P.B. was quite definite on this. It agrees with history. During all the centuries there have been many persons who have had direct and valuable help from Masters, and to suppose that at the end of our first twenty-five years all of that will be finished, is an absurdity in itself.

—W.Q.J., “Will Masters’ Help be Withdrawn in 1898 until 1975?”

— *The Path*, Vol. IX, Nov. 1894, pp. 237 - 39;
Echoes from the Orient, I, p. 440

That Mysterious Impression

“I do homage to Miss Wickfield! Hem!”

“I am glad of that at least,” said I.

“If you had not assured us, my dear Copperfield, on the occasion of that memorable afternoon we had the happiness of passing with you, that D was your favorite letter,” said Mr. Micawber, “I should unquestionably have supposed that A had been so.”

We have all some experience of a feeling, that comes over us occasionally, of what we are saying and

doing having been said and done before, in a remote time — of our having been surrounded, dim ages ago, by the same faces, objects, circumstances — of our knowing perfectly what will be said next, as if we suddenly remembered it! I never had this mysterious impression more strongly in my life, than before he uttered those words.

— Charles Dickens, in *David Copperfield*

MEDITATIONS — 35

The first test of true apprenticeship is devotion to the interest of another. For these doctrines to practically re-act on the life through the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual or determined purpose of attaining oneself Nirvâna, which is, after all, only an exalted and glorious *selfishness*, but the self-sacrificing pursuit of the best means to lead our neighbour on the right path, and cause as many of our fellow creatures as we possibly can to benefit by it, which constitutes the true Theosophist.

— H.P. Blavatsky

THEOSOPHY SCIENCE GROUP IN INDIA

For some years we have had the pleasure of an exchange with the *Bulletin of The Theosophy Science Study Group India* (Overseas subscription: \$5.00 or £2.5 for one year; \$8.00 or £4.0 for two years; Life subscription is \$45.00 or £20. The journal is sent — by airmail overseas — in February, April, June, August, October and December, except when two issues are combined under special circumstances. Checks should be drawn in favor of the Theosophy Science Study Group and sent to Dr. A. Kannan, Editor, The Theosophical Society, Adyar, Madras 600020, India. Sample copies on request.)

This *Bulletin* should be of interest to many, not only those of strictly ‘scientific mind’, for its 12 pages (3 columns) crowd information and theosophical comment on subjects pressingly relevant today. The June issue, just come to hand, for instance, treats of such questions as that posed by the twofold dilemma: “On the one hand, medical science is able to prolong and extend life beyond what is perhaps the natural time of death. On the other, there are growing numbers of people who seek to end their lives and those of their loved ones in order to alleviate suffering. In both cases do we run the risk of going

too far? Are we by-passing wisdom in our attempt to extend both science and compassion." (quote from *World Goodwill Newsletter*, June 1982, 1-3). And then this quote from *At the Hour of Death* by Karlis Osis, Ph.D. and Erlendur Haraldsson, Ph.D., (Avon Books): "The old attitude of death as the 'grim reaper', 'the ultimate destroyer, is rapidly changing to that of death as 'the great adventure', or as the transition into an even greater life. It is even said that to the soul, 'birth is death and death is birth'. If this is true, it would suggest that life in physical is limited, circumscribed or even imprisoned as compared to the life of the soul. It would also suggest that there is a continuity of life and consciousness that transcends the birth/death cycle."

Another subject aired is: "Matter and Force", and a pertinent quotation is given from H.P.B. in *The Theosophist* of September 1882 (also from *The Secret Doctrine*, II, 672): "What is now being recognized, that the infinitesimally small and the infinitely vast are all bound together, is but a rediscovery of what was known to the scientists of old, who saw the microcosmos as a miniature version of the macrocosmos and traced every atom in the universe whether an aggregate or single, to One Unity, or Universal life".

There is also reference to an article by Mr. Lawton in *Science Digest*, Nov. 8: "Finally, science's depth-divers have penetrated the atom, finding within it a world that the scientists of a generation ago would hardly have dared to imagine. This is the passing strange world of hardons, leptons, quarks and other exotically named particles . . . The reassuring thing about all these variegated scale-of-nature phenomena — humanly very much included — is that they are all part of the same interacting Universe." (*TM*, Mar., 81, 196 - 7).

In this same issue are commentaries on "Medicine out of Control"; "Medicine and Ethics"; "Microbes: The Janus Face of Bioinformation"; "Neutron Bomb"; "Nuclear Waste Disposal", etc. The lead article calls for special attention. It is by Donald D. Renick, Secretary, Sunnyvale Study Center, T.S. in America, and aerospace design engineer, and is titled "Chronology Breakthrough". Its first paragraph reads: "In 1968 I began an exploration of questions, left unanswered in H.P.B.'s *The Secret Doctrine*. My occult research is based on data and discussions contained in *The Secret Doctrine*, A.E. Powell's *The Solar System*, and G. de Purucker's *Studies in Occult Philosophy* and *Fundamentals of the Esoteric Philosophy*. The chronological breakthrough will be explained further in my forthcoming book *The Completion of Man*, scheduled for completion in 1984.

". . . The facts discovered in my investigations supply strong affirmation regarding statements about

the origin, evolution and involution of species. The facts discovered, do not support Darwin's theories (as with some theosophists' conclusions).

"Throughout my years of study it was found that views expressed in *The Secret Doctrine* are in conflict with Geoffrey Hodson, C.W. Leadbeater, and Geoffrey Barborka. Two of the writers claim that the Fifth Aryan Subrace exists today, but I agree with G. de Purucker's claim that the present Aryan Subrace is the Fourth (not Fifth, called the Teutonic) and our Moon was ending the life of Brahmâ, or Mahâkalpa (see page 239 of *Fundamentals of the Esoteric Philosophy*, and page 358 of *Studies in Occult Philosophy*). Unfortunately, G. de Purucker has not discovered the chronology breakthrough, despite the fact that his occult data are accurate. However, this new updating method points to a location of what I call 'Galaxy Midpoint' in our Moon or the Third Chain of our Earth Scheme. This midpoint is significant in determining the age of our Solar System, Universe, Galaxy, and all Planets in relationship to our system . . ."

Then follow various Tables of 'ground rules', indicating the Time Periods of respective Rounds, Total Years 'for development', which would take too much space to reproduce here, but which should be of great interest to those theosophical-scientific students especially interested in this phase of Chronology. As the author states in conclusion: "There are many more detailed theses (too involved to go into this article) which are fully explained in my forthcoming book *The Completion of Man*."

— W.E.S.

"TALBOT MUNDY: MESSENGER OF DESTINY"

This is a magnificent bio-bibliography which librarians, archivists, and Mundy admirers generally will love. It is a large 7" x 10" hard-cover volume of 258 pages of beautiful printing, a dozen photographs, full-page reproductions of the cover of *Adventure* magazine for November 1, 1928, and December 1, 1929, and 64 dust wrapper photographs of his novels. The main selections are an autobiographical sketch that first appeared in the April 3, 1919, issue of *Adventure*; the heretofore mostly unknown — and indeed startling — story of the early years of Mundy's life from 1879 to 1909, by Peter Berresford Ellis; and Dawn Mundy Provost's charming essay, "Talbot Mundy", covering the last years from 1927 to 1940. There follow a listing of and commentary on Mundy's contributions to 160 issues of *Adventure* from 1911 to 1940. Then a listing of and pertinent information on every book that Mundy wrote, from his first *Rung Ho!* published March 21, 1914, to the last, *Old Ugly Face*, in 1940, (39 pages of them). (*I Say*

Sunrise, mostly philosophical reflections, was posthumously published in 1947.) Then come "Magazine Appearances," in 34 different magazines, both novels, novelettes and articles. (Contributions alone to Point Loma's journal "The Theosophical Path" number 46 between the years 1923 and 1929. The inscription written November 1924 pasted to the title page of Katherine Tingley's copy of *Om, the Secret of Ahbor Valley*, is also included.)

From the inside dust wrapper we quote:

"That prolific and mysterious author who was known to us as Talbot Mundy has been gone for more than forty years now. His writings, which include *Tros of Samothrace*, *Purple Pirate*, *Om*, and *King of the Khyber Rifles*, remain as classic tales in the fantasy genre. And yet, there is a mystery about the author that parallels the marvelous writing that he produced.

"Born William Lancaster Gribbon, Mundy adventured in the four corners of the globe in a world that was much larger than our own, and there is much of personal experience in his writings.

"*Talbot Mundy: Messenger of Destiny* is a bibliography which provides newly revealed information about the author, while at the same time it attempts to provide bibliographical material for the collector-enthusiast."

The resplendent — what other word can we use? — dust wrapper with the figure of Mundy in the foreground and a background of Hindu temples, elephants and camels, is by Ned Dameron.

ONE HUNDRED YEARS AGO

The Journal of the American Anti-Vivisection Society *AV*, which is celebrating its 100th year, carries a picture of Anna Kingsford on its front cover of May 1983, and an article "The White Magic of Anna Kingsford" by Liam Brophy, Ph.D.

As theosophical students of history know, Anna Bonus Kingsford was well known in HPB's time, and many references to her may be found in *Letters of H.P. Blavatsky to A.P. Sinnett*, also in *Blavatsky Collected Writings*, (Vols. V, VI, VII, VIII, IX). At the age of 20 she was working on behalf of women's rights, and she also at that time began her career as a short story writer, and edited a periodical of her own, *The Lady's Own Paper*. In 1873 she gave up this project and moved to Paris to study medicine and philosophy, receiving her M.D. degree in 1880, her thesis being *The Perfect Way in Diet*. From then on she was a vegetarian and also, more importantly, a fervent anti-vivisectionist. Through her friendship with Edward Maitland she was introduced to Theosophy and published two books, *Clothed with the Sun*, and *The Perfect Way*. In 1883 she became

President of the London Lodge of the T.S., but the next year resigned from that (but not from the Theosophical Society) and founded the Hermetic Society for the study of mystical philosophy.

She was an example of one of those independently spiritually aspiring, yet in some ways strangely disturbing, souls perhaps karmically needed in her time. She did not co-operate understandingly with HPB, in fact caused 'tempests' between the two theosophical lodges in London (she, President of one, Mr. Sinnett, President of the other), yet HPB wrote of her: "No doubt, Mrs. Kingsford, the gifted author of *The Perfect Way*, is the most competent person in all Europe — I say it advisedly and unhesitatingly — to reveal the hidden mysteries of real Christianity." Then she adds: "But, no more than Mr. Sinnett is she an initiate, and cannot, therefore know anything about a doctrine, the real and correct meaning of which no amount of natural seership can reveal, as it is altogether beyond the regions accessible to untrained seers. (BCW, VI, pp. 132-33).

And in an article in *Lucifer* of March 1888 (BCW IX, pp. 89 - 91), noting Dr. Kingsford's early death at the age of 42, HPB writes:

"We have this month to record with the deepest regret the passing away from this physical world of one who, more than any other, has been instrumental in demonstrating to her fellow-creatures the great fact of the conscious existence — hence the immortality of the inner Ego.

"We speak of the death of Mrs. Anna Kingsford, M.D., which occurred on Tuesday, the 28th of February, after a somewhat painful and prolonged illness. Few women have worked harder than she has, or in more noble causes; none with more success in the cause of humanitarianism . . . The whole of her adult life was passed in working unselfishly for others, for the elevation of the spiritual side of humanity . . ."

Students may also be interested — since it refers to an important event either in July or early August 1884 — in consulting BCW VI, pp. 250-56, "Petition to the Masters for the Formation of an 'Inner Group' in the London Lodge". The Compiler, Boris de Zirkoff, comments that this is "one of the most valuable documents in the Adyar Archives." At its end it has an additional paragraph in HPB's handwriting, and the endorsement by both the Masters M and K.H. (in the original document, the former in red, the latter in blue).

"The allusion in the Petition," states de Zirkoff, "to the fact that certain members of the London Lodge were inclined to discredit the Eastern teachings, refers to the group of people led by Dr. Anna Bonus Kingsford and Edward Maitland, who were more interested in the revival of mystical and esoteric Christian teachings, and the interpretation of Hermetic

philosophy. This ultimately resulted in the formation of The Hermetic Society, on May 9, 1884.”

— W. E. S.

POLICY IN REPRODUCTION OF ORIGINAL EDITIONS

The following two statements by Dr. G. de Purucker are of historical importance as reflecting the Point Loma T.S. policy with regard to reprints of original theosophical editions, a policy strictly adhered to over many decades.

— EDS.

13th August, 1934

TO ALL THOSE WHO WRITE FOR OUR VARIOUS MAGAZINES:

Dear Companions:

I would like to call the most careful attention of all our writers to the fact that any citations made from the works of H.P.B. or of W. Q. Judge, should be made, I do beg of you all, from the *original* editions, and should be *verbatim et literatim* in every respect.

Our Point Loma edition of *The Secret Doctrine*, and our earlier edition of *Isis Unveiled*, are virtually exact reproductions of the original editions; but Professor Dick's edition of *Isis* contains too many scholarly corrections to be called an exact reprint.

Our Point Loma edition of *The Key to Theosophy* contains both interpolations and subtractions, which in any future edition — such as the Centennial Edition or any Point Loma reprint* — we shall restore in all respects to conform with the original London edition.

Our Point Loma edition of *The Voice of the Silence*, while accurate enough, is still not an identic reprint. Both our editions of the *Key* and of the *Voice* were based on Judge's editions of these two works, dating even from H.P.B.'s days. Whether she approved these alterations or not, I cannot say, although doubtless the facts could be ascertained from the records.

In any case, our present policy is to reproduce the original editions with all their characteristics (correcting of course any merely typographical slips); and in view of the policy in this matter, I repeat that I beg of our literary workers to make their citations from H.P.B.'s own *original* printings.

— (Signed) G. de Purucker

**Verbatim* reprint of first edition, even adhering to pagination of the original was published in March 1939 at Point Loma, Calif. Now available at Theosophical University Press, Pasadena, Calif. 91109. To this edition a glossary was added which had appeared in H.P.B.'s second edition. — EDS.

Statement made in Literary Committee, 12th December, 1934:

... As far as I am concerned I think it is a wrong and unfair thing to change books written by other people. I know that many times the temptation to do so is great; but I always feel that it is better not to reprint such books unless they are reprinted *verbatim* — even *literatim*. The only changes that I would feel to be allowable or decent in a literary sense would be the correcting of obvious typographical mistakes, and little things besides this, such as having a consistent spelling of foreign terms, as Latin, Greek, or French, German, Hebrew, Sanskrit . . .

— (Signed) G. de P.

THE BLAVATSKY ARCHIVES OF BORIS DE ZIRKOFF

We continue here from our last issue the notes given by Boris de Zirkoff to Dara Eklund as co-executor of his estate.

—EDS.

THE KEY TO THEOSOPHY; THE VOICE OF THE SILENCE; THEOSOPHICAL GLOSSARY

The Key and *The Voice* should be contained in the same volume, as both appeared in 1889. The amount of text they represent is just about right for one of our volumes, with the possible addition of the Glossary, as will soon be noted.

The Key

There is a copy of the already printed *Key* marked as “Special” and containing all the required changes, alterations and improvements on the margins, or in bracketted footnotes. Before sending to the typesetter these marginal notes should be transferred into a final typewritten, amended copy, with duplicates for the proofreaders. *The Key* (2nd edition, issued in H.P.B.'s own day) has a *Glossary*, which is rather poor. It has required many changes, some of which were imperative. Most everything in it is by H.P.B. herself, but not all. The main point is that its definitions were drawn from the *then* in preparation *Theosophical Glossary* to which H.P.B. contributed only a small portion.

It has been decided to lift everything that is by H.P.B. from the *Theosophical Glossary* and publish these terms *in addition* to the “Glossary” already in the *Key*. This might be done without mixing the two together. This suggestion was made by Geoffrey Barborka. The Index to the present *Key* is rather good and should be used, although of course the pagination cannot be known until typesetting.

Of the 2767 distinct terms in the *Theosophical Glossary* only about 470 are either entirely or partially by H.P.B. Boris has included in the storage box

now at the archives a marked up copy of this volume, indicating the many different sources where the terms may have been taken from. On the whole, it is obvious that H.P.B. contributed only a minor portion of the text from her pen. Boris felt that the reader of this marked copy could prove it to himself. Readers will recall that Boris wrote an article entitled "Who Played that Trick on H.P.B.?" in *Theosophia*, Winter, 1967-68, wherein the situation in regard to the *Theosophical Glossary* is fully explained. In 1979, two years before he passed away, he was working on correcting the spelling of terms in H.P.B.'s entries.

The Voice of the Silence

There is a xeroxed copy of *The Voice*, with all necessary corrections and alterations shown on the margins. This can be given to the typesetter, as there is another copy with the same changes indicated. The same folder contains an Index to *The Voice*, the first ever made. Naturally enough the pages indicated are from the original 1889 edition. It cannot be predicted now what will be the ultimate pagination after typesetting. A Russian translation of *The Voice* was also amidst the material sent to Wheaton.

In the same folder there is a comprehensive Introductory chapter which gives all necessary information about both *The Key* and *The Voice*, the circumstances prevailing when written, etc. This can be used to introduce the entire volume.

Blavatsky Biography (Quoting below from Boris:)

"It has been thought advisable to include in the "Collected Writings" a Biography, a definitive life-story of H.P.B., but it is most unlikely that I will have time and energy to produce it. However, we must bear in mind that a very great deal of material for this has been collected through the years, and mention should be made here as to where such material is to be found in my files and listings.

"A. Obviously enough, all of H.P.B.'s Letters, arranged in special folders, are important source-material for this purpose.

"B. The special Chronological Card Index is of primary importance. It has in it every statement known to have been made as to H.P.B.'s moves, whereabouts and actions, with full information about the source where this information has been drawn. It is on the basis of this Card-Index that we have been preparing a Chronological Survey for every Volume of the *C.W.* published so far and yet in MS. form. Some additional data are thrown into it every now and then, if anything becomes known.

"C. My Historical File contains under various headings small sections on special subjects, such as: Blavatsky — Habitations; Blavatsky — Little Known Events in Life of; Blavatsky — Medical Certificates; Blavatsky — Phenomena; and others. Many facts (and sources thereof) have been collected therein which

do not appear anywhere else, and which should be woven into any biographical narrative about her. The entire alphabet in this file index should be looked through, for other and probably interesting points not mentioned in special sections.

"D. Existing published *friendly* Biographies are not of much importance, as they are based on the above, in friendly collaboration. Many events in H.P.B.'s life are not clear at all; the information about them is confused and often contradictory, or at least it seems to be that. My Index has gathered all known statements about an event, leaving interpretation to anyone who pleases to do so. It also contains here and there facts and explanations which help to remove the existing contradictions, in the light of other events, particularly from Russian sources which other students are unaware of owing to language problems.

"E. Many *Illustrations* are of course available for such a work. All of H.P.B.'s portraits, some of her habitations, other workers' photos, facsimiles of all kinds, family portraits, etc., etc. The choice is considerable; on the whole, the negatives are good, so that excellent reproductions can be made.

"F. The Section about a *Blavatsky Bibliography* in my Card-Index tells you which Biographies are friendly and which are hostile to her. This is important! Facts drawn from these books have to be carefully weighed and not accepted as such without due examination.

"G. (Omitted here because it repeats information earlier in this article).

"H. Naturally, this work should have a copious Index and maybe some other listings which might help the future historian and student. But that is more or less a mechanical job on the basis of existing MS.

"I. It is obvious, of course, that H.P.B.'s status is of an Occult nature, and that this fact is more important than anything concerning her physical heredity, etc. However, considering the confusion and often deliberate misrepresentation that have occurred in regard to Cagliostro and de Saint-Germain, in regard to their physical provenance and general background of this one incarnation, I have thought it advisable to gather all available data about H.P.B.'s physical background and origin. Hence you will find in the Historical Index a section on Dolgorukov and Dolgorukiy in which there is ample literature background concerning this family. Some of it is in English, but most of it is Russian.

"The Genealogical Trees included in Volume I of the *C.W.*, and other, larger sheets of genealogy rolled up, give her provenance from that family, as well as from the Hahn von Rottenstern-Hahn family."

The above article will hopefully aid researchers not only in the use of the archives at Olcott, but help all students envision the complete series of Blavatskyana.

DARA EKLUND, September, 1982

ITEMS OF INTEREST

Christmas Humphreys, *The Gentle Judge*, Dies at 82

The above is the heading of the article in *The Daily Telegraph*, London, of April 15, 1983, marking the death on April 13th of Christmas Humphreys, "who reached dual eminence as an Old Baily judge and as Britain's leading Buddhist . . . As a Buddhist he could never have passed a death sentence, but he did not become an Old Baily judge, till 1968, after the death sentence was suspended . . . His religion, which holds all life to be sacred, never conflicted with his Old Bailey role, in his view. 'I carried out my duty with scrupulous care, making sure that no person was ever convicted unless I was satisfied that he was guilty.'"

The article adds this interesting note: "He was brought up as a Christian, though his name Christmas, a curious one for a Buddhist, was given not because he was born at Christmas but because it had been used in the family since the 16th century. He became a Buddhist when his search for a purpose in the universe was precipitated by shock of his brother's death in Flanders in 1917. Then he picked up a copy of Coomaraswamy's *Buddha and the Gospel of Buddhism*. Study of this and of theosophy in Madame Blavatsky's 'The Secret Doctrine' thereafter directed the course of his religious life."

The week before he died, Christmas Humphreys had lectured at the Headquarters of the Theosophical Society in London on "Theosophy and Buddhism." The tape of that "marvelous talk", we are informed in the May-June 1983 issue of "London Federation Newsletter", is available from the Information Department at Headquarters, 50 Gloucester Place, London W1H 3JH.

Theosophical journals around the world have paid deserved tribute to this world figure. *The Canadian Theosophist*, May-June, 1983, states that "he joined the Theosophical Society while still an undergraduate at Cambridge University . . . Poet and writer, the name of Christmas Humphreys appears on the title pages of a score or so of books. Best known of these is *Buddhism*, of which over half a million copies have been sold. Included among his other works are *The Field of Theosophy*, *Concentration and Meditation*, and *Walk On!* Professionally, Mr. Justice Humphreys was a leading figure in English law circles. He was a Senior Crown Prosecutor, and later was appointed Judge of the High Court Bench."

In a forthcoming *Eclectic* we will reprint "A Talk on Radio 4 with Hallam Tennyson" by Christmas Humphreys, reprinted from *The Middle Way*.

Adyar Centenary Edition Books

Marking the establishment of Theosophical Headquarters at Adyar in 1882, Theosophical Publishing

House (Adyar, Madras 600 020, India) has republished hard-back cover 5" x 4" Centenary editions of: *The Voice of the Silence*, *Light on the Path*, and *At the Feet of the Master*. (The boxed set sells for Rs. 45/-). Also republished is an Adyar Centenary edition of *The Light of Asia* or *The Great Renunciation (Mahabhinishkramana)* by Sir Edwin Arnold; (also hardback, 6-1/4" x 4-3/4", Rs. 30/-).

We regret, however, inclusion of the comment by Dr. Besant (in Glossary section to Fragment II, of *The Voice* "The Two Paths," p. 140, Note 191) which states that HPB had admitted to her that she had made a mistake with regard to the Pratyeka Buddha. Theosophists by now should understand clearly the immense evolutionary difference between the Buddha of Compassion and the Pratyeka Buddha. The word 'selfishness' used by HPB is of course to be understood in a relative sense. But she meant what she said. *Relatively* the Pratyeka Buddha, though a highly advanced spiritual entity compared to our human status, may be considered 'selfish' — i.e., *self-centered* — in accepting the just reward of Nirvāna; whereas the Buddha of Compassion, giving up All, surrenders the great reward of bliss, responds to the call of Compassion, and *selflessly* remains in this realm of Myalpa to give Light and Guidance to all the toiling pilgrims. (For further elucidation see *Occult Glossary* by G. de Purucker.

Adyar Centenary Issue of "The Theosophist"

The Theosophist of March 1983, (Adyar, Madras 600 020, India), carries this statement:

"The combined April and May issues of *The Theosophist* will appear as a special issue in May containing the Convention lectures and other talks delivered at the Adyar Centenary Convention, December 1982. These will include 'Science, Religion and Morality', by Mrs. Radha Burnier, President of the Society, 'The Future of Man', by Mrs. Indira Gandhi, Prime Minister of India, and other material of importance."

Outstanding Biographical Sketches

Again we call attention to the series of biographical studies appearing in *Hermes*, published by U. T. F., Box 1085, Santa Barbara, California 93109, on the first Saturday of every month. In the March 5, 1983, issue, students of the drama and of Theosophy will be particularly interested in the contribution on "Aeschylus". H.P.B. in *The Secret Doctrine* says: "But old Aeschylus was an initiate, and knew well what he was giving out." (II, 524).

The January, February, April, May, and June issues had biographies respectively of Akhenaten, Quetzalcoatl, Boethius, Ibn Masarra, and Suhrawardi.

By Christmas Humphreys

Walk On! (with Chapter titles: 1. Walk On!; 2. The Pairs of Opposites; 3. Ways and Means — *Combined Operations*; 4. Ways and Means — *Single File*; 5. The Escaping Club; 6. Self, Soul and Service; 7. Morality; 8. Pleasure-Pain; 9. The Middle Way; 10. Walk Further On. — (104 pp., \$2.75)

The Field of Theosophy: The Teacher, The Teaching and the Way. The Preface reads: "This brief work contains the substance of three lectures given at the headquarters of the Theosophical Society, 50 Gloucester Place, W. 1. They were designed to cover three aspects of the Theosophical Movement which seemed to the author inseparable — hence the subtitle. May these pages, with all their necessary imperfection, bring other seekers of Truth to the feet of that modern Teacher of the Wisdom and the Way. H.P. Blavatsky, who lives in the hearts of those who serve her memory as 'H.P.B.'. — T.C.H." — (62 pp.)

A Western Approach to ZEN — The author presents "The Problem": 1. Zen Buddhism has arrived in the West. 2. Its form is that of the Rinzai Zen School which makes large use of the koan system. 3. There is no likelihood of a quantity of Rinzai Zen Roshis becoming resident in Europe or of a quantity of Europeans reaching the rank of Roshi. 4. It is not practical to expect large numbers of Western students to learn Japanese well, and to spend long years in a Japanese monastery. 5. How, then should the earnest Western student of Zen approach its goal, Zen experience, and its 'maturing' and application to daily life thereafter? 6. I suggest a course of mind-development involving mind-control, the development of the intellect to its limits, the wakening of the intuition which produces what I here call illumined thought, and thus a mind prepared for the direct experience of reality achieved in Zen awareness. — Thus, after introductory chapters on "Basic Buddhism" and "Approach to Buddhism", the author proceeds with "The Course." (216 pp., \$4.95)

Exploring Buddhism — Chapter titles: The Buddha and his Enlightenment; Buddhist Doctrines; Buddhism Comes West; On Doing Buddhism. The author closes his Introduction with the expressed hope that what he has herein written "may be of service to all who seek the Beyond of gross materialism, and in some corner of that 'accumulated Wisdom of the ages' which is the noblest asset of the human mind find, albeit for the first time, unforgettable moments of pure Truth." — (192 pp. \$2.50)

FROM LETTERS RECEIVED

P.M., Brindisi, Italy: I have read the book *The Dream*

That Never Dies and loved it. I was not acquainted with Mr. de Zirkoff's writings till now and am really impressed. I loved his frankness and the strong stand he takes about keeping the Society unpolluted.

F.F., Corona del Mar, California: I was very intrigued with the basic ideas in "Priorities" (*Eclectic*, No. 75), especially: "we are a part of every other human being, and they are a part of ourselves . . ." I feel this so strongly in the work I am doing now.

T.H., Desert Hot Springs, California: How attractive I find 'the Great Renunciation' theme, so opposite from the 'Die and Go to Heaven' end-all I was raised on.

N.Z., Evanston, Illinois: We are very much enjoying the Theosophical Manual on the Rounds and Races. So very stimulating and most challenging to attempt to reconcile with the latest scientific disclosures . . . Each issue of your magazine is a spiritual treat and delight. Truly eclectic.

J.v.d.W., Waasenaar, Holland: Every time it is a great pleasure reading the *Eclectic*. It is refreshing and inspiring.

A.G., Ramsey, New Jersey: Your publication is a joy. It is a *must* reading for those who want and seek Truth.

Books Received

Theosophic Correspondence Between Louis Claude de Saint-Martin and Kirchberger, Baron de Liebstorf, translated and edited by Edward Burton Penny; Theosophical University Press, Pasadena, California; hard cover, 356 pp., \$13.75.

Esoteric Writings of T. Subba Row; Theosophical Publishing House, Adyar, Madras, India; cloth, 584 pp., \$17.95.

Basic Theosophy, by Geoffrey Hodson, Theosophical Publishing House, Adyar; cloth, 582 pp., \$18.95.

CONTRIBUTIONS

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